

but they returned to it a few years later (1735), after the renewal of peace. Guignas, while descending the Mississippi from Fort Beauharnais, was captured (Oct. 15, 1728) by the Mascoutens and Kickapoos, then located on the lower Wisconsin and the Mississippi; they kept him in captivity for five months, and he narrowly escaped being burned at the stake. He finally acquired such influence over these savages as to induce them to conclude a peace with the French and the Illinois, and to conduct him to the country of the latter. He spent the winter of 1729-30 with his former captors; later, was again at Fort Beauharnais; and remained in the West, laboring sometimes among the Sioux, sometimes at Mackinac, until 1739. He was then sent to the Saguenay mission, but remained there only one year. The rest of his life was spent at Quebec, where he died, Feb. 6, 1752.—See Neill's *Hist. Minnesota*, pp. 849-855; Margry's *Découv. et établ.*, t. vi., pp. 541-580; and Jones's *Aulneau Coll.*, p. 26, note\*.

28 (p. 211).—Jean le Boulenger began his missionary labors in New France in 1703; so far as is known, he was in the Illinois mission, most of the time at Kaskaskia—where, as the records show, he ministered until at least 1729.

29 (p. 217).—*Tchatchoumas* (also written Chactioumas): apparently a Maskoki tribe, dwelling on the Yazoo River in the eighteenth century.—See Gatschet's *Migration Legend*, pp. 98, 99.

30 (p. 221).—This "fort of the Alibamons" (vol. lxvii., note 44) was also called Fort Toulouse.

31 (p. 221).—After the massacre of the French by the Natchez (1729), a body of troops was sent (February, 1730) from New Orleans to attack those savages. The latter, during a truce, fled from their village; some took refuge with the Chickasaws, but the greater part crossed the Mississippi, and settled on the Washita or Black River,—as Gatschet thinks (*Migration Legend*, p. 38), near the present Trinity City, La. A French army was sent against them in January, 1731, which assaulted their village, capturing the chief with forty warriors, and nearly 400 women and children. These captives were sold in the West Indies as slaves, for the benefit of the Company of the Indies. A remnant of the Natches still exist in Indian Territory, dwelling with the Creek and Cherokee nations.

32 (p. 225).—*Ste. Barbe*: a name applied to the gun-room of a ship, because St. Barbara was the patron saint of cannoneers, and because her statue or picture was placed in that room (Littré).

33 (p. 227).—This bishop was Pierre Dosquet, a native of Lille, France. He was, in 1725, consecrated as a bishop, and appointed coadjutor of Bishop Mornay; he came to Canada in 1729, and remained there three years. Returning to France in 1732, he was